

# THE STUMBLINGSTONE.

"BEHOLD I LAY IN SION A STUMBLING-STONE AND ROCK OF OFFENCE."—Romans IX., 33.

VOL. 10.

TOLEDO, OHIO, MARCH, 1884.

NO. 1.

Entered at the Post Office at Toledo, O., as second-class matter.  
THE STUMBLINGSTONE, published monthly at Toledo, Ohio, by  
Lyman H. Johnson. Address, Drawer 105.

Donations for the cause may be sent to the above address.

We put no price on the paper, but send it to all subscribers who send us their names according to postal laws. We estimate the cost at 40 cents per copy for one year. But this is paid by voluntary donations, so that all who want the paper can have it whether they pay or not. The truth of God is not bought or sold. Send for all you want. State the number, write the address plainly; give Post-office, County and State.

THIS paper is sent to none who do not want it, without prepayment at transient rates. If we do not hear from subscribers once a year we shall be likely to drop their names. It is not money that we want, but to know that the paper is wanted, and when the means sent us fails to equal the number sent for we shall stop sending. We are limited in other words to the means which God supplies us through contributions and other sources. We know that there is no other object for which money is paid that bears any comparison to the importance of sending out the truth we publish.

No paper can depend on human patronage and be a true mouthpiece for God.

To find our office and residence, take Monroe St. horse car and keep that street north westerly just two miles beyond street cars to our sign board, then one hundred rods north on next street is our place.

Please state how many papers you can distribute to advantage. Send for all you can thus dispose of to the glory of God.

We change the date to each address on the paper when a letter or money is received. By this all may know we receive them.

We keep on hand all of Bro. D. F. Newton's books and tracts. His books are 75 cents each.

The October number, the most important paper on outward rites, will not be in tract form at present, but we have a large supply of that paper. Send for as many as you want.

Those who say we are rich, if they believe what they say, will accept our offer to give them all we have above our bare necessities for living and publishing what our readers call for, or which is ours to give. Come and get our surplus if you can find it.

## Holy Division, and Holy Union.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, touch not the unclean; and I will receive you.

18 And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

God commands division just as imperatively as he commands union. Those who have been trained in Babylon loose sight of both God's division and God's union; and as soon as they come out of sects, they go to dividing where God commands unity, and they go to uniting where God commands division. O, the confusion of carnal Babylon has so bewildered those who come out that they often repeat a worse error than they seek to escape! Habituated to chains and dungeons they don't know how to enjoy God's free commons. They all see the sin of sect divisions, but blindly rush to the opposite side and fall into the same sin again. By making union the basis they build the most deceptive division, a union sect.

## UNION TO WHAT?—ON WHAT?—OF WHAT?

This is the first question, to be decided.

Ignorant of what the union is, many unite on the same thing that made the sect they came out of, and in their zeal for union naturally become more sectarian than the sect they left, by blaming those for division who do not accept their idol for the ground of union.

And the worst and most deceptive of all these confused Babel builders outside of Babylon, are those who are building on the idea of UNION, and opposition to sectism.

It would be better to take John Wesley, Calvin, or some other godly man and let him get up a good orthodox creed for the basis of a union, than to make union the basis of union. It only makes a sect, a golden calf just like all other sects, except that it is more hypocritical in its pretensions. I warn all pilgrims against this specious, most false and corrupt of all the offspring of the old Mother of Harlots.

Men forget that God's division is more holy than the devil's union.

Let us understand what we are about. What was the mission of Jesus Christ to earth, to effect a union of mankind? No! No! Hear what Jesus says: "Suppose ye that I am come to bring peace on earth? I tell you nay, but rather a sword or division. I am come to set a man at variance against his father, etc. The mission of Jesus was not to unite but to divide, so he says. His work was to separate the chaff from the wheat. Those therefore don't know Christ who make unity the basis for those who come out of Babylon.

Righteousness and true holiness is the only ground of unity. Jesus came to save from sin, and hence the separation from all who are in sin and carnality is the work of Christ. The truth is that which draws the lines. The truth is that which sanctifies and saves. And hence the truth is that only which unites in Christ and true holiness.

All efforts to harmonize and unite, where the truth is scattering and dividing, comes from the devil and not from God. Jesus has a fan in his hand and he will thoroughly purge his floor. All those who are grieved

over the flying chaff and dust of God's barn floor, are in sympathy with the enemy of Christ and of souls.

O, there is but one work, and that is the work of holiness, which batters down the devil's divisions, and what hurts worst, his blessed union division, which can't stand the blast of the fan of God's eternal truth. God save us from the union sect with its sickish sweetness and carnal love! A union in righteousness is what God approves; but this can never be effected until all the dust and chaff of carnality is swept away by a faithful blowing of the gospel fan on all come-outers, who come out of Babylon with all the filth of her corruptions.

O, don't think of a union of come-outers, until there has been a purging process in the furnace and by the fan of truth!

God blesses those who hunger and thirst after righteousness, and they shall be filled; but you who are hungering and thirsting after the idol of a union sect in which you may glory, will fare like all other sect idolaters who are starving on husks.

O, how blessed you would be to have a grand union of all come-outers, rivaling old Babylon, a bigger sect than all, glorying in union which is not one whit better than glorying in Free Methodism!

But union in Christ, and righteousness which can never be effected except by sifting, purging, crucifying truth, means something! The idea of union alone means nothing. To labor for union is to labor for nothing. The whole question remains what is the union?

We are told it is a union on the Bible, and on Christ. All the sects in Christendom profess this union. Universalists, Unitarians, and all the hypocrites on earth can accept union in Christ and on the Bible. What is the test? It is the devil's worst sect, that has no test more than the word, Christ and the Bible. It may include all iniquity and be worse than all divisions.

I would rather have a good orthodox sect than a nothingarian Union, an empty bubble, a bag of wind!

There are only two ways to effect a union that has something in it. One way is for man to make a union by getting up an orthodox creed.

The only other way is to let God get up the union by our faithful preaching of the whole of saving truth.

The truth watered by prayers and tears, is the only human instrument. The Holy Spirit is the only agency which unites men and makes them alive and unites them together in true holiness. The great work of the only genuine union is the truth which scatters the chaff, purges carnality and all sin and first divides men, separates from all the false and corrupt, before it unites in that body which no power of earth or hell can destroy.

Oh, be not deceived by those who are in too great haste to build and unite! So long as there is anything the truth can tear down, let the good work go on until all the old rubbish is got out of the way, and there is something to build upon! I praise God that amid all the apparent confusion the truth produces, the polished stones are finding their places in the temple. The church is being built on the solid rock by the very truth that demolishes all hopes that are built on the sand. God will manage this union business. Keep your hands off the ark. All patched up unions only deceive, have got to be rooted up, because not of God's planting, and only put off the longer the union for which Jesus prayed that his true disciples, with the Judases and all who are after the loaves and fishes are sifted out, may be one as he and the Father are one.

What sort of a union would that have been, made up of all those carnal minded disciples of Jesus who were after the loaves and fishes and who said "It is a hard saying, who can hear it?" and went back sifted out by the truth from Jesus' lips; that rich young man whom Jesus told to sell all out and went away sorrowful; and Judas who was at heart a thief and traitor, and went to his own place; and all the rest of the disciples Peter included, before the sifting of truth and the fiery trials of the crucifixion scenes?

What a conglomerate of hell would that union have been, made up of all that carnal and corrupt humanity before the purifying and sifting of truth and the furnace and the final baptism of Pentecostal power!

O, what fools and blind are those who preach a union without a sifting work of Christ. Such are not his ministers but of the opposite side. The genuine gospel workers always put righteousness before union, purity before peace.

What a horrible conglomerate of iniquity would Christendom make to-day if all the foul sects of Babylon could be made one just as they are! I am glad this is impossible. I am opposed to a union of all the existing sects. It would be the most stupendous sham and fraud on earth. I am glad it cannot be done. Satan's most deceitful workers to-day are those who are working for a unity of existing sects. Unity of divisions is a lie on its face, and a libel on the name of Jesus. But this damnable and open fraud is better if possible, than it would be to break down all sect walls and make all nominal Christendom literally one. God don't want it. Bring all the sects of Christendom together as they are into one big sect, and we would have Old Rome over again before the reformation. Such a union would carry us back four hundred years, before Luther's time, into the depths of Papal corrup-

tion and despotism of the dark ages! I am glad it can not be done. I bless God for the very nature of human selfishness that it prevents a union by which to deceive mankind until there is first purity of heart! I bless God for existing sects to prove and show out the inward corruption there is.

Beware of those who heal the hurt of the daughter of God's people slightly, saying PEACE, PEACE when there is no peace.

Don't be alarmed because the fan is scattering the chaff that come out of foul Babylon! It is God's work. And it is only Satan's ministers outside who are trying to stop the fan and have reversed God's order, by saying first PEACE and then PURGE! No one who has the genuine gold can be hurt by the hottest furnace of truth. There is but one question for you and me and it is this: IS IT THE TRUTH? If it is the truth, and you say it is too strong for your stomach, you simply need the emetic, or you will die. If it is the truth that hurts, no matter whether soft or harsh, the hurt proves a foul stomach and need of purging, and nothing but strong medicine will do it.

Genuine and sound saints of God love the truth and cannot be hurt by it. The truth is never too sharp nor can be. The sharper, the sooner it kills and makes alive!

O, the gospel fan has been too long suppressed, and the people are astonished when it begins to work. No wonder hypocrites want to take the fast train when they see the fan at work. Holiness is not what they want, but peace and unity until they awake in hell!

I want to say in conclusion to all pilgrims if there is division among you, don't try to heal it superficially! First, find out what the matter is. Don't fight the truth that causes it. Don't take away the fan. Don't kill the Elijahs that trouble Israel, but see what Baal altars are there, which make the trouble by provoking God's jealousy.

If there is division, search for the sin which causes it. There is some golden wedge or Babylonish garment hid somewhere. If you are dead to the flesh and have nothing but Jesus you are one, and it is easy to love one another. But don't try to smother up the sin that causes the separation. Read Ephesians 4: 11-16. God gave his ministry of truth to purify the church and thereby effect its unity. The truth and the Spirit of truth is God's means of removing the cause of division, and making his people one.

What is wanted is to get all sects in and out of penitence and prayer for salvation.

Every soul that has not holy love enough to be united with all the saints in outward visible unity needs salvation, sanctification as much as any other sinner. And the ones who are to blame are those who can't stand the truth.

Don't compromise the truth for the sake of unity.

No one needs to surrender his conscience. I don't want any to come out of Babylon until they are convinced of God, nor to give up any outward rites or any thing else until they see it to be duty. But there must be liberty for the whole truth that roots out sectism and everything that rivals Christ. And the whole truth can hurt no one that don't need its sifting and purging.

## HISTORY OF THE CHURCH.

The published histories of the Church of Christ since the Bible record closed, are mostly histories of the rise and growth of the vast episcopal body politic of this world which had its chief centers at Rome, Constantinople, Antioch, Carthage and other cities, and falsely called the church of Christ which is not of this world.

The true church of Christ never had a political existence or recognition by men. It is not a corporated body or organism like all political societies or kingdoms made by man, dependent on money and the civil power. It is a body indeed more perfectly united and organized than any society ever made by man, but not by human agreement. It is the body of all those in one place or in all the world who are joined together simply and only by being joined to Christ by faith in his saving power.

We see from the letters of the New Testament that the church of a place was only the saints of a place, all who were in Christ being in the church, since there was no other door, nor head, nor foundation. It makes no difference what men suppose, the Bible speaks of no other church besides what men joined by joining Christ. To teach anything else is to add to God's word, and thus deny God.

They built no meeting houses and had no sacred places. It was not until the reign of Alexander Severus, 220 years after Christ that they began to build houses of worship like the Jews and heathen who had temples and sacred places.

Christians met in private houses mostly, or in shops, or any places inside or out of doors that they could find convenient.

A common bond of union in Christ and a common experience of persecution kept them distinct and separate from all the rest of the world. It cost a man the loss of reputation, and all manner of persecution unto death to take the name of Christ.

very good  
good

The great obstacle to the spread of the gospel over the world which was encountered by Paul, and by all who succeeded him in the ministry, was Judaism. Circumcision, baptism, the Passover supper and the Sabbath, Jewish rites and observances, were held necessary by many Jewish believers, while the Gentiles and all who were converted under Paul's labors held that Christ was the end of all these types and shadows.

Under Tertullian, Cyprian, and the bishops of the Western church, who were raised to honor and power by the outward rites which require a priesthood, these outward things were made essential to salvation, especially baptism and the Supper. Tertullian, two hundred years after Christ taught that baptism had power to wash away sin. So also Cyprian and all the Roman clergy and popes that followed. The history informs us that these outward rites is what gave the priests their power over the people, who had to come to them to be baptized and to eat the body of Christ.

JUSTIN MARTYR.

But now I call your attention to this man of God, and true apostle and martyr of Jesus Christ whom all history acknowledges as a saint.

He was born between eighty and ninety of the Christian era, and lived in Palestine, and hence was living when the apostle John was yet alive for a number of years, and before he wrote the book of Revelations.

Justin Martyr knew personally many who had seen the apostles, and doubtless the Lord himself, for many such were then living.

Of this man of God who laid down his life joyfully for the faith of Jesus, who was whipped and beheaded after every effort to turn him from the faith in vain, there is much important writing that has been suppressed by the priesthoods of corrupt Christianity. While all church historians call him a saint, and white-wash his sepulcher, they have never dared to publish all his writings. A corrupt priesthood have concealed the facts from the pages of history of this man's important testimony on outward rites and the Judaism of the Christian church in the very days of the apostles and immediately after their time. Justin Martyr who lived before the Bible writings were finished, knew the mind of the apostles and the church of that day. His testimony is nearly as strong as if it came direct from them, because he sealed it with his blood as they did, and he was a companion of the apostles in faith and sufferings as well as by a common baptism of the same Holy Spirit. And there is no other reliable history on this subject that goes so far back and is so direct and positive on the Judaism that has always distracted the church, destroyed its spirituality and built up a carnal priesthood.

Now hear the inspired testimony of this sainted martyr of Jesus in the very days when many eye-witnesses of the apostles were yet living.

I take from his writings in his controversy with a Jewish believer who defended the carnal ordinances of circumcision, baptism the supper and Sabbath.

I use the selections contained in the book on Ritualism, by Wm. B. O'Leary, of Philadelphia.

Hear Justin Martyr:

"Through the washing of repentance and of the knowledge of God, which was established on account of the transgression of the people of God, as Isaiah declares, we have believed and made known that this very baptism, which he fore-announced, is the only one able to cleanse the repenting; this is the water of life. But the cisterns which you (Jews) have dug out are broken and useless to you. For of what use is that baptism which cleanses the flesh and the body, only? Baptize the soul from anger and from covetousness, and from envy, and from hate, and behold the body is pure."

"What, then, is the word of circumcision to me, having received testimony from God? What need is there of that baptism (with water) to one baptized by the Holy Spirit?"

"You (Trypho) need a second circumcision, and yet you think much of that of the flesh. The new law (the Christian) commands you to keep a perpetual Sabbath, and you rest in one day and think that you are religious, not thinking why the commandment was given you. . . . If any be an adulterer, let him repent, and then he will have kept a true and pleasant Sabbath of God. If any has unclean hands, let him wash, and he will be pure. For it was not, surely, to the bath that Isaiah sent you to wash away murder and those other sins from which all the waters of the sea cannot cleanse you, but, as one would think, there was of old the very washings of salvation which he spoke of, viz.: that which is for those who repent, and who are no longer purified by the blood of goats and sheep, or the ashes of a heifer, or by offerings of fine flour, but by faith through the blood and death of Christ who died for this very purpose."

"Through the baptism of repentance and knowledge of God, therefore, which was instituted for the sins of the people, as Isaiah says, we have believed, and we know the same baptism which he preached, and which alone is able to cleanse those who repent; is the water of life."

But the cisterns which you have dug for yourselves are broken cisterns, and unable to be of any use to you, for what profit is there in the baptism, which cleanses the body alone? Let your souls be washed from covetousness, from envy and hatred, and the whole body will be pure."

"And this is the signification of the unleavened bread, viz.: that you should abstain from the old work of evil leaven. You, however, receive everything in a carnal sense, and think it to be serving God."

If you do such works, while your souls are filled with deceitfulness and every kind of evil. Hence God commands you to the practice of new works."

"God thus commands you to wash in this laver, and to be circumcised with the true circumcision," and adds, "For we should practise your circumcision of the flesh, and should keep the Jewish Sabbath, and all the feasts, did we not know for what they were enjoined you, viz.: for your sins and the hardness of your hearts. For we endure all that is inflicted on us by wicked men, and evil spirits, and yet, in the midst of our indescribable modes of death and torture, pray that those who so torment may find mercy, why, Trypho, should we refuse to observe such rites as would do us no injury? such as fleshly circumcision and keeping of the Sabbath and festivals? It is because circumcision is not necessary for all, but only for the Jews, that, as I said before, you might undergo your present justly merited sufferings."

"Nor do we receive your useless baptism of cisterns, for such bears no relation to the baptism of life.—You who are circumcised in the flesh require our circumcision, while we who possess this have no need of yours."

"Our baptism is not of the flesh; but the devil, hearing of this baptism taught by the prophet Isaiah, instigated those who enter into their temples, and who were about to come to them, to sprinkle themselves, and to wash their whole persons, imitating Moses and the prophet I have mentioned."

"He (God) has shown his good-will toward the Gentiles also, and receives sacrifices from us more readily than from you (Jews). What need have I, then, of circumcision, who have the testimony of God in my favor? How can I require that baptism (of water), who have been already baptized with the Holy Ghost? . . . And so many righteous men who kept none of these legal observances have still obtained the express approval of God himself."

"So, I continued, if I were to sum all the ordinances which were commanded by Moses, I should prove them to be types, and symbols, and presignifications of what was afterwards to happen to Christ and those who were foreknown as believers in him; but since the things which I have already enumerated seem to me sufficient, I omit them and pass on to the next point in order, viz.: As circumcision began from Abraham, and the Sabbath, sacrifices and feasts from Moses, and I have proved that these were commanded on account of the hardness of your hearts (and ascribe it to your own wickedness that God can be thus falsely accused of not having always taught the same righteous (gospel) doctrines to all); so it was requisite that they (these sacrifices, feasts, etc.) should cease in Him who was born of the race of Abraham, of the tribe of Judah, and of the family of David—Christ, the Son of God, who, it was preached, should come as the everlasting law and new covenant for the whole world. . . . We, too, who through him have come to God, receive not this fleshly circumcision, but the spiritual one, which Enoch and those like him observed. This, since we had been sinners, we received by means of baptism (not the fleshly, which he has oft told us is 'useless' but the 'spiritual') through the mercy of God; and it would be good for all to receive it likewise."

This spoke this sainted martyr in the very days of the apostles.

## The Work of the Holy Spirit.

A brother asks to have John 16: 8-11 explained.

"He will reprove the world of sin of righteousness, and of judgment. Of sin because they believe not on me; of righteousness because I go to my Father, and ye see me no more; of judgment because the prince of this world is judged."

The word *reprove* might be translated *convince*.

The first work of the Holy Spirit is to convince the world of sin. No preacher has the Spirit of God in him who don't reprove and convince men of all sin, and therefore suffer persecution.

The Holy Spirit is a fault finding spirit, and hence gives offense. O, how little this Spirit is known.

It convicts or reproves of sin because men don't believe in Christ. If they all believed in Christ with true faith they would be saved from all sin hence the Holy Spirit would not condemn them. But all who are, out of Christ are in sin, and condemned by the Holy Spirit.

"Of righteousness because I go to my Father." That is, Jesus being absent from them, who while on earth testified against the world's iniquity, and taught his disciples righteousness, the Holy Spirit takes his place, leads them into all truth, teaches righteousness, as well as reproves of sin in Christ's absence with the Father.

"Of judgment because the prince of this world is judged." The spirit that now worketh in the children of disobedience is judged or condemned by the word and the Holy Spirit.

The world is not only reprov'd or convinced of its wickedness; but the very spirit that is in the world is condemned by the Holy Spirit that is in Christ's disciples. This is the reason why all the powers of earth and hell are combined against his true disciples. The judgment or condemnation has already begun. They are already condemned, and after death when Jesus comes again with ten thousand of his saints he will in that great day execute final judgment upon all, and convince all that are ungodly of all their ungodly deeds, etc., Jude 15.

## Of What Does the Gospel Consist.

I received the following card from a friend in Cleveland:

"Will you please say in your next of what does the gospel consist, and for what purpose does God save sinners? Answer according to Bible, Isaiah 8: 20."

Paul answers this question in Romans, 2: 16, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Or in 1 Cor. 1: 24, "Christ the wisdom of God and the power of God."

The gospel, therefore, is the whole plan and power of God for man's salvation. All that belongs to God's means of saving men from sin is included in the gospel. Jesus is called by the name he bears because he saves from sin. This is all there is of the gospel. Whatever truth is adapted to save men from sin is the gospel. Nothing else is. There is no other way to save but by repentance and faith in Jesus. All truth, then, which convicts men of sin, especially the church, out of which is no salvation the holiness of which is what Jesus gave himself to secure, constitutes the gospel.

Paul says in Gal. 5: 19-24 that those who do the works of the flesh shall not inherit the kingdom of God. The gospel therefore requires righteousness and purity of life and practice, hence the gospel is made up of truth against all unrighteousness among believers. "Judgment must begin at the house of God." Jesus says: "Sanctify them through thy truth."

"The word of God is sharper than any two-edged sword, discerning the thoughts and intents of the heart." Paul says he preached the gospel with much contention, not using flattering words.

So we see that the truth which men hate, which uncovers their sin and hypocrisy is the gospel.

Peter preached the gospel at the Pentecost when he exposed the iniquity of the Jews in crucifying Christ, and proved that they were not drunk but filled with the Spirit according to prophecy.

Stephen preached the gospel when he showed the Jews that their meeting house was not God's dwelling place, and exposed their hypocrisy and enmity to God until they in madness rushed upon him, and dragged him out, and stoned him to death.

Paul preached the gospel to Felix until he trembled, reasoning of "temperance, righteousness and a Judgment to come."

To preach "temperance, righteousness, and a Judgment to come," is to preach the gospel. It always convicts the guilty and makes them tremble.

Paul preached the gospel to Elymas the Sorcerer, when he called him a child of the devil, etc. He preached the gospel against Judaizers when he said: "Let them be accursed," because they turned the believers from the sufficiency of Christ to perfection by fleshly rites.

Paul describes his whole preaching: "Testifying to both Jews and Greeks repentance toward God and faith toward Christ." Acts 20: 21.

This was precisely the preaching of John the Baptist and all God's holy prophets. Although Christ was known only by types and shadows, outward circumcision, baptisms, and sacrifices, yet it was the same gospel of repentance for sin and faith in God's provision of mercy in Christ.

Those therefore who teach that the gospel is only telling men that Jesus died for them without telling the whole truth against hypocrisy and all sin and the necessity of holiness and salvation from sin, are false prophets and deceivers of Satan. They don't preach the same that Paul preached, and all Bible saints and prophets.

Jesus preached the gospel, the great pattern preacher, when he uncovered the hypocrisy of the Pharisees, and rebuked and drove out the money changers who had defiled God's house, the type of his church. And the true preaching of Christ cannot be done without exposing all church iniquity and purging out all the defilement of covetousness and hypocrisy, sectism, frolics, shows and every other work of Satan under the name and pretense of Christ's church, to-day.

The gospel cannot be preached without tearing every sect of Christendom to pieces, and provoking the same persecution from all so-called churches that Jesus provoked from the Jews. All that so-called gospel and holiness that fails to do this, but harmonizes with any existing religious denomination is of the devil and not of God, if the Christ of the Bible is the standard by which we judge.

Lastly, the question: "For what purpose is God saving sinners?"

I answer by Scripture, Eph. 5: 25-27, "He gave himself for it (the church) that he might sanctify and cleanse it with the washing of water by the word, that he might present it unto himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

This is the best answer I can give, and it is direct from God by Paul. That God may have a holy people, without spot or blemish is the object. And the word of truth which searches out all sin and every blemish of God's church, is the means of church purity. The main work of the gospel is upon sinners after conversion, or in other words the church.

See Eph. 4: 11-16. He gave his ministry for that purpose. This is the Thus saith the Lord, in answer to your inquiries.

A Brother Heath, in Ashville, N. C., asks my judgment as to whether it is innocent to eat swine's flesh, I need simply to quote Christ's words: "Not that which entereth into the mouth defileth." This repeated and explicit declaration of Jesus Christ ought to settle all question about the sinfulness of anything taken into the mouth. Those who make sin to consist in anything taken into the mouth, make Jesus a liar. He squarely and repeatedly contradicts that idea.

Furthermore, nothing done to the body, or any other fleshly or physical condition is what makes any sin. Sin is the transgression of God's law. But there is no transgression where there is no law known. There can be no sin without first a knowledge of duty, "He that knoweth to do good and doeth it not, to him it is sin." When we know that any thing is contrary to God's will, or when we believe it to be so, or even have serious doubts about it, then it becomes sin and not before. Read Romans 14, for proof of this.

Under the gospel the Bible has no ceremonial prescription about any meats or drinks. Nothing is sinful to us that we are clear in eating or drinking, or doing whatever. If our heart condemns us not, God does not condemn us. If there is no guilty conscience there is no sin. Conscience may be seared, but we are responsible for that, and the sin lies in a perverted conscience. When we are given over to believe a lie, then our sin is not the less but the greater for loss of conscience.

Every true conscience condemns drunkenness, or any self-abuse, hence the sin begins when we eat or drink knowingly to our injury. Except under the law of Moses the law of God does not condemn pork nor any other eatable nor any drink, except as above what we know necessarily injures us or causes intoxication.

"Every creature is good and to be received with thanksgiving," is the word of God. But we cannot bless God for what we use contrary to nature if we know it to be so.

This discussion of meats, drinks, medicines, etc., is altogether another gospel besides what came from Christ, except only along the line of universal human conviction and knowledge of good and evil. What every conscience attests, what every one knows to be duty when attention is called to it, that we can press with the authority of the gospel. Tobacco and other injurious habits are on this line, and yet there are exceptions. Some do not in their individual case see it.

It won't do to condemn brethren on such things, except we know their consciences condemn them. Although we can preach against this and all habits known to be contrary to nature.

## Different Meanings of the Word Baptize.

Great confusion and division has come from a difference of understanding about the meaning of the word baptism when applied to outward things.

A learned man named Dr. Dale, has taken pains to find out all the different meanings of this one word in the Greek language which was spoken by apostles.

He says the word *CONDITIO* is always understood with the word baptize. To baptize a person is to put him into some condition—understood or expressed as follows.

1. Baptism of wine, a drunken condition. 2. Baptism of war, a desolated condition. 3. Baptism of care, an anxious condition. 4. Baptism of trouble, a harassed condition. 5. Baptism of passion, an excited condition. 6. Baptism of grief, a sorrowful condition. 7. Baptism of ignorance, an unlightened condition. 8. Baptism of wickedness, a depraved condition. 9. Baptism of taxes, an oppressed condition. 10. Baptism of debts, a bankrupt condition.



tion, 11. Baptism of mental labor, an imbecile condition. 12. Baptism of questions, a bewildered condition. 13. Baptism of disease, a sickly condition. 14. Baptism of Magian arts, a superstitious condition. 15. Baptism of poverty, an impoverished condition. 16. Baptism of a drug, a somnolent (sleepy) condition. 17. Baptism of pleasure, a joyous condition. 18. Baptism of heifer ashes, a ceremonially pure condition. 19. Baptism of mersion, a whelmed condition.

He says water is never to be understood in connection with the word baptize except water is mentioned, or the connection requires it.

He also speaking of John's baptism says it was the baptism of repentance, and not of water, he preached, see Matt. 3. "He came preaching, saying repent ye for the kingdom of heaven is at hand." His preaching, then, was the baptism or condition of repentance and not water. He did not preach water but repentance, a spiritual condition, and as a Jewish priest, the son of the priest Zachariah, he used the Jewish sign of purifying in literal water. But water was not the end, but only a type of the end he sought, repentance and purification.

This definition of the word baptize and its uses from the highest authority for the meaning of English words, is in perfect accordance with its use in Scripture. Jesus tells us of the baptism of suffering, as the condition of suffering; and the baptism of fire, a condition of purifying by trials; baptism of the Holy Spirit, a condition of holiness by the renewing of the spirit, a spiritual instead of carnal condition of mind and heart; and a baptism into death to sin, a condition of salvation from the power or love of sin. Paul in 1 Cor. 15: 29. "Why are they baptized for the dead?" in other words why are they in a condition of exposure to death, if the dead rise not, or if there is no hope in death? etc. Besides these instances, where water is mentioned it does not have reference to any form. "Our fathers were all baptized unto Moses in the cloud and in the sea." Yet they went through dry shod. Also in the Greek the word is baptize where in English it is wash in these texts. Mark 7: 4 and 8 verses; Luke 11: 38, Heb. 9: 10. Besides all this six times John's baptism by water is contrasted with Christ's baptism by the Spirit as the type which is to give place to the reality. And Paul says there is but one baptism by which we are all made members of Christ and that is the Holy Ghost.

Now in view of all these facts, and the knowledge that Jesus always taught spiritual things as the end, and never carnal things, how is it possible that any professed saints of God can wrest the word baptize, which we cannot differ about spiritually, and force on mankind their own fleshly definition when there are so many meanings to the word aside from its spiritual sense?

What consummate folly to bind another's conscience to any fleshly sense of that word when it has a hundred meanings besides water, and at least half a dozen where water is understood. If it is water, how is it done? No one can tell, for immersion, washing, sprinkling, pouring, wetting, a dry motion with or without water, will either of these answer the meaning of the word? Water may be thrown at the person, and not touch him, or may be in heaps, as at the Red sea, by his sides, and he be dry shod, and dry clothed, but be baptized all the same. Such is the word by a truthful Bible meaning. Now will you build a water sect on that word, and sentence to hell all others whom Jesus has baptized?

#### OPPOSING ORDINANCES.

Advocates for outward rites desire to throw the responsibility of division upon those who hold Christ sufficient without them.

I want to say that this is never true. The children of the free woman never persecute the children of the bond woman. No one has ever opposed liberty of conscience for any who have held it. But to oppose outward rites is a mistake and deception. Those who have got Christ have nothing to be jealous about. It is only those who have something besides Jesus who are jealous about losing their god. No body cares for outward rites except those who defend them and teach that they are necessary. The whole controversy and division is caused by condemning and rejecting those who are in Christ and understand that he is enough for our salvation. We of course cannot deny Christ, and are compelled to preach his sufficiency against those who would put another yoke on the church. This was just what Paul did in Galatians against Judaizers, contend for the sufficiency of Christ without the works of the flesh. Those who blame us are with those who blamed Paul, and fall under the curse he denounced in Gal. 1: 8, 9.

#### THE WICKED SERVANT.

By S. S. CONE.

Three respective religious bodies have put forth the following strong sentiments; each as in the interest of their particular sect:

"If we are united, what can stand before us? If we divide we shall destroy ourselves, the work of God, and the souls of our people." Thus speak the M. E.s the F. M. and the United Brethren; with the slight exception on the part of the U. B's who have it "injure ourselves." Not quite sure that divisions would destroy them.

That these sentiments, are put forth in good faith, as applied to each sect body, none will question. Nor will any, I think, question their having expressed the real sentiment of each sect body with reference to itself.

There is not a religious sect extant but what would look with apparent holy horror upon an attempt to divide and scatter them especially if the power was formidable and bid fair to succeed. These are not abstract principles to the sect world, but, living verities and which will, as a part of their being by them be carried to the Judgment.

Strange as it may appear each sect is persistently, to the extent of its ability doing the very thing it condemns; this with the Divinely instituted body of Christ; more sacred than all else on earth. Their guilt in this is beyond conception; yet none are found ready or willing to assume the least sin in the matter: on the contrary they are fast assuming the position that there is no sin attached to the dividing asunder and fragmenting the precious body of Christ.

What they hold to be true, in its fullest sense; of their sect or sects, they hold to be untrue in toto of the general church. "If we are united, what can stand before us?" This is in accord with every principle of reason. It echoes the voice of revealed truth. The person who would deny this statement as related to family, social, and national life, would justly deserve the stigma of mad-man or fool. Sect advocates hold to union as strength, as power, so far as their particular sect is concerned and yet turn around and deny it to be true of the general church. Yea more, declare that divisions give diversity, add to the power and effec-

ency of the same. Sect teachers who take this position know or ought to know better. That union is strength is a principle holding good all the way through the intelligent and moral world. Teachers who deny this of the church proper are dishonest before God and man; or are so drunk and debauched with the wine of sect fornication that moral distinctions are lost to view. Yet this is the condition of the great mass of religious teachers; holiness, as well as others. "A house divided against itself cannot stand," so says Christ. Nay, (say these lying prophets) but Lord you know it stands all the stronger, unless it should prove to be our particular sacred sect house. God help men, to be sanctified by the truth and not by lies. "If we divide we shall destroy ourselves." How true this sentiment as applied to every human institution from the family up. Every one knows the verity of their statement.

The law of division is fragmentation and death. Death and destruction have always followed in the wake of divisions. The moral world forms no exception to this statement, indeed the most striking illustrations are found there. Notwithstanding all of this, the clear conception of sect teachers of the destroying power of divisions; they persevere in their work of fragmentation and coolly deny any injury to the general Church of Christ but rather a great blessing.

This is a strong example of holding the truth in unrighteousness against which the wrath of God is revealed from heaven.

They further say divisions destroy "the work of God and the souls of our people." Sectists are quite keen to see this as applied to their particular sect but blind to any things of the kind touching the church universal. Why is this? how are we to account for this strange feature? Upon no other condition than that of their loving, darkness rather than light because their deeds are evil. How amazing the thought that sect advocates should so fully discern these god-given truths and so persistently apply them to their particular sect pen, and yet never reverse them as applied to the general body of Christ. Their language is virtually this; if the general church is divided, what can stand before it? If it is united it will destroy itself, the work of God and the souls of their people.

I said this was their language; it is more, practically every energy of their being is made to subserve the principles involved in the statement. They cannot escape this charge: not in time or eternity. Every paraphernalia of their sect idolatry witnesses against them. It is their personal robe, but it is not the divinely given wedding garment.

When hard pressed under the accumulated force of truth they betake themselves to this subterfuge:

"We are not responsible for divisions, they have come down to us from former generations. We are under the necessity of receiving them and making the most of them, as something that cannot be remedied."

This is virtually the position taken by B. T. Roberts, only he adds too by claiming, the corruptions of his mother church was such as to justify his setting up another division.

This tissue of falsehood was forcibly illustrated in the past great anti-slavery struggle. Slave-holders claimed, slavery came down to them from past generations; that they were in no sense responsible for its existence; that sin consists in its abuse and in nothing more. Furthermore that it was to be expected, as on the part of the colored race, as a benevolent and christianizing institution.

They were met by this irresistible logic. "Man-stealing in its incipency was nothing else than sin—the climax of all possible robbery and human guilt—that the perpetuation of wrong never made a right,—that the extenuation of crime never made a benevolent and christianizing institution."

Similar to slavery, divisions had their beginning in the past, in opposition to the revealed and declared will of the Lord. It was the sin of rebellion under the divine government. Its perpetuation can never make it less than this. As the perpetuation of slavery gave an extension of an institution of the Devil; so the perpetuation of divisions under the lead of religious sects, gives but the continuation of rebellion before God. They can never give or personify the real church of Christ but always the child of the devil. The principles as named at the head of this article are virtually endorsed by sect leaders so far as their personal sect interest are involved, but reversed as applied to the real church of Christ. Their deep turpitude in application, together with their hypocrisy has gone before them to Judgment, preparatory to that awful statement "Thou wicked servant out of thine own mouth will I Judge thee."

#### Earthly Governments.

Although the followers of Christ ordinarily have little to do with the governments of this world, and generally have been persecuted and oppressed by them, yet the Scriptures furnish us all necessary information of our relations and duties under them, and make application of gospel principles to both rulers and subjects alike.

Whoever is sensitive, or can be hurt by any candid examination of scripture in this or any other direction betrays sectarian prejudice, or other impure motives.

Already I find there is a revival of the old Quaker sect lines in certain directions among some. I have hitherto refrained from saying anything on this subject for fear of offending weak consciences of brethren, and because I felt that government affairs were of little concern to them; but since some are condemned for employment in government office, and others are judged for their opinions, thereby causing division, I shall call attention to the law and testimony. There is in this direction a vein of fanaticism or unsoundness through ignorance of scripture, which might be serious in its re-

sults; and vital questions are involved, which deserve our notice.

Precisely as truth on carnal ordinances hurts carnality in one class, and the truth on sectish hurts idolaters of another class, and the truth on miracles and healing hurts another sect nest; so truth on earthly governments will touch another sensitive vein of falseess and sectism.

But let us all accept the probing of Scripture honestly applied. If honor the conscience which for Christ's sake, would refuse to be a soldier, or which would resign any government position. I likewise honor the conscience that for Christ gives up every earthly calling, family, and home, at the call of God. Honor Abraham for the faith that was willing to sacrifice Isaac. I further more know that no one can be a Christian without having all on the altar, so that they are ready to leave all when duty calls, or when these things in any way interfere with duty to God.

But what I ask now is for the Scripture which teaches that we are to speak evil of rulers, or of the sword of the magistrate, or the powers that be. Where are we informed that rulers and soldiers must repent of their business calling in order to be Christians? We want no opinions nor inferences, but a direct scripture condemnation of government business, any more than any other worldly business. Where is the ruler or the soldier treated as an outlaw, or sinner, for using the sword or brute force in the execution of justice? All Bible readers know there is no such scripture, therefore all condemnation of government business is on man's authority and not God's. And we are forbid to accept the traditions of men for the law of God, by which to judge brethren in government employ.

#### CHRIST'S KINGDOM NOT OF THIS WORLD.

I now cite the scripture usually taken. As Christ's kingdom is not of this world it is the opinion of some that we cannot at the same time be in government business, because it is of this world.

But this applies equally to all other worldly business.

It also applies specially to the family relation which is earthly. Jesus says more about giving up our families and kindred than about giving up government business. Besides, we are taught that in his church there is "neither male nor female."

This reasoning, therefore, would break up every family, and destroy the distinction of sexes. Precisely this reasoning has resulted in the wildest fanaticism, breaking up families and defying civil authorities.

The worst Nihilism comes from this reasoning. Before we accept of a scripture proof, we want to see if it don't prove too much. Fanaticism and all error have wrought their ruin by heedless wresting of scripture.

#### EARTHLY GOVERNMENTS RIVALS TO CHRIST.

Another inference or opinion is that if Christ is our king we cannot be in any other kingdom except as foreigners. It is said we may be subject to government only as foreigners are, but can have nothing more to do with government affairs.

It is true we are pilgrims and strangers on earth, but does that take us out of all earthly relations? Is it literally, or in a spiritual sense that we are not of the world, so as to be out of earthly relations? The family government is precisely as earthly as civil government. One is no more natural, necessary, or divinely instituted than the other. This reasoning would therefore require every parent to be as a foreigner to his family, to resign family government, cease to be a parent; and the children likewise to be as boarders and transient lodgers, no longer bound to the family government.

So masters could no longer be masters, nor servants be servants, since Christ is the only Master and King, and we can only be as foreigners in any other kingdom.

I say this reasoning is false to Scripture. It is man's philosophy, and is unsound in its application. I now cite scripture to the contrary.

#### SCRIPTURE TESTIMONY.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

2 "Whoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Will thou then not be afraid of the power? do good, and thou shalt have the praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

5 "Wherefore ye must needs be subject, not only for wrath, but for conscience sake. 6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 7 Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Romans 13.

1 "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. 2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort."

3 "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness; 4 He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises." 1 Tim. 4.

13 "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well." 1 Peter 2.

We see from this scripture, that civil government, just like the family, is ordained of God. Masters and servants, rulers and subjects, are entrusted by God with government responsibility. We read of "believing masters" who are also believing rulers. Such endorsement of earthly government proves that it is a holy business as any on earth, if conducted on righteous principles.

God never ordained men in any unrighteous business, as he has earthly rulers. He uses wicked men in all

such business as in the earthly family, but that don't prove the business wrong.

Besides, the Bible is full of admonitions to pray for rulers in their business. This could not be done if their business was wrong. We could not pray for God to bless thieves and outlaws in their occupation.

Again, when Jesus was tempted by the Jews on this very question of earthly government, he gave an answer which confounded fanatics then, and the same now. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." In other words, earthly governments are not a rival to Christ's kingdom, but our obligations to them are included in our obligations to God, Caesar, or earthly rulers have a right to our service. "Tribute to whom tribute is due." Not as a matter of necessity, but of conscience. This could not be true of any unrighteous institution. We could not pay out money to theatres, rum-shops, to sectarian churches, nor any other unchristian institutions without paying their sin. If earthly governments are rivals to Christ, then to pay them money is to support treason and opposition to him.

The command to pay tribute proves that earthly governments are not rivals or contrary to Christ's kingdom, any more than the family relation. He would not command us to uphold any wrong with our money and our prayers.

#### JESUS REFUSED TO BE A KING.

Since Jesus refused to be a ruler and a judge, it is inferred that his disciples cannot be. But he likewise refused all other earthly callings, neither was he a father nor a husband in any earthly sense. His mission was entirely a gospel mission. He was a prophet and spiritual king and could have no other business. So God's prophets or ministers generally leave all earthly callings. Peter and John left their fishing business, to become fishers of men. This does not prove that all men must leave their temporal calling to be his disciples. Some may have to, and some may not. Paul did not leave his tent-making, many ministers now work at trades and all kinds of lawful business.

Again, the Scriptures teach that whatever worldly occupation we are in, we are to abide in that calling. 1 Cor. 7: 20-24, Col. 3: 17-25, and multitudes of rulers and soldiers were converted, and there is not a word said about their leaving such occupation, as there would be if it was wrong.

The soldiers on one occasion asked what they should do. And they were answered: "Do violence to no man, and be content with your wages."

This would be a contradiction if it meant that they were to use no carnal weapon to punish, or enforce justice. "Be content with your wages" is an indorsement of their business which could not be said of any unrighteous employment.

While God commanded: "Thou shalt not kill," yet at the same time Moses was required to put all idolaters to death. In the administration of justice it is not doing violence or wrong to kill men. If it was, Moses was a fearful wrong doer.

#### EXAMPLES UNDER THE GOSPEL.

Nicodemus was a ruler of the Jews, Zacharias was a tax-gatherer, an officer of government. He rectified all wrongs, but said nothing of quitting his business.

A centurion, captain of soldiers, was commended for having more faith than any in Israel.

Another Centurion, Jairus, had faith to have his daughter healed, and was accepted. Cornelius, another centurion, captain of soldiers, had long been owned of God, and when Peter preached to him and all his household, they all received the Holy Ghost baptism.

The Eunuch, an officer of government, in his chariot of state, had Philip ride with him, and believed his preaching, was baptized with water and the Holy Spirit, and went on his way an officer still, rejoicing in Christ.

The jailer at Philippi an officer of government believed, was baptized and rejoiced in the great salvation, an officer still. Sergius Paulus, governor of Crete, was a believer, Elymas the Sorcerer tried in vain to turn him from the faith. Publius was a governor of Malta, and some of Caesar's household were believers, and multitudes of soldiers and men in every government station were numbered among the primitive followers of Jesus. Yet there is not a word of condemnation or abandonment of such business. Of course many did leave every calling in which they found hindrances to their spiritual life.

#### THE USE OF THE SWORD OR BRUTE FORCE.

I come now to the most vital part of this subject. There is more involved in it than any suppose. The whole argument of infidelity hinges on the wickedness of Moses, Elijah, and others who shed the blood of idolaters at God's command.

It is assumed that the taking of human life by government in punishment for crime, is essentially unchristian and wicked. It is said holy love is contrary to the infliction of any suffering. On this is founded the whole argument of Universalism, infidelity, and atheism. If this assumption is true, then there is no answering Universalism and infidelity. This subject involves vastly more than the insignificant question about earthly governments.

Robert Ingersoll can easily run away with all who admit that the shedding of blood by just government is wrong. It makes the holy Elijah a monster for cutting off the heads of the false prophets, Moses for slaughtering the idolaters, and Samuel for hewing Agag in pieces, and God the greatest monster of all for approving such work.

All talk about change of dispensations makes no difference with moral wrong. It is no more wrong to kill or steal today, than when Cain killed Abel. Moses' law never made any difference about any act of righteousness. Types and shadows are done away, but there is no change of the law against murder. Moral principles never change. The Mosaic law had nothing in it that was not just as obligatory before it existed,

and is just as obligatory, since it was done away, except only rites and ceremonies and outward observances, types and shadows. The great error of Advents and all Judaizers is in the idea that the abolishing of the whole law by Moses abolishes righteousness; this is a fatal mistake. The law given on Sinai made no difference with righteousness, except only to the Jew. The sin of murder, violence, shedding of blood, lust, theft and all other sin was never changed. What is wicked now was always essentially wicked. Although God did suffer and bear with times of ignorance, yet he never approved nor commanded murder, polygamy, chattel slavery nor any other moral wrong. God's law: "Thou shalt not kill" existed just the same before Moses, as since. The killing of Abel by Cain was condemned as murder just the same as any murder after the law was given on Sinai. Man never had the right to shed the blood of his fellow man, any more at one time than another.

But when we come to God's right to take human life or to punish men eternally for sin that is another thing. "I kill and I make alive" is only God's prerogative, and he does it justly, for all men deserve it at his hands. He has a right to send tornadoes and floods. And God who has the right can authorize man to be his agent. It is not murder when God commands it, because it is not murder for God to take human life as he justly does in consequence of sin. But God never did require a human sacrifice, except to try Abraham's faith to see whether he would recognize God's right to his son, and prevented the sacrifice in that only instance.

However in the punishment of crime and gross wickedness God has always authorized earthly governments to take human life. Moses and Joshua were commanded to punish guilty nations. Elijah executed the law against idolatry. And God's law for earthly rulers "Whoso sheddeth man's blood, by man shall his blood be shed," has never been changed. That was not a Mosaic law but was from the beginning. It is not a violation of the law: "Thou shalt not kill," because God commands it, and criminals deserve it, and justice requires it.

All proof that it is wicked for rulers to take life is only just so much proof against Moses and the Old Testament Scriptures. To say dispensations have changed won't satisfy thinking men. What is wicked now was wicked then. Infidels know this, and they have the advantage of all argument against the right to take human life in the administration of righteous law, for on this ground we are compelled to throw away the Old Testament and its God, and hence the New Testament too for its indorsement of the old. Gospel principles tament too for its indorsement of the old. Gospel principles now are only what righteous law always required. To love our enemies, to return good for evil, is no more a duty of saints now than it always was. The law it is true required literal justice, an eye for an eye and a tooth for a tooth, but saints have always loved their personal enemies, as David loved and spared Saul who was seeking his life. So Jesus taught his disciples not to resist personal wrongs. Besides, Christ's kingdom is not earthly, and cannot be defended by the sword. But the world is not under Christ's kingdom and cannot be governed by moral suasion. So long as the world is without God and righteousness, it can be governed by no other motive but fear of the sword. And the law is for the lawless world and not for saints. The idea that the wicked world are to be governed by the same spiritual law that rules Christ's followers, is the wildest fanaticism. Nothing but brute force can govern those who know no higher law. In but brute force can govern those who know no higher law. To oppose the use of force is to oppose God's order. It is only infidel principles under the garb of purity which condemn. It is corporal punishment for crime by the powers that be. It is a false love, it is libertinism; it is enmity to all righteous law, and the very hot-bed and nursery of all infidelity, crime and treason.

It opposes capital punishment by the state, and the use of the rod by parents, and the fruit of this false love is spoiled citizens and spoiled children, and the prevalence of crime and every social disorder. This appeal of light sacrifices purity for friendship and peace, compromises virtue to save trouble, a love which selfishly devours its object, instead of seeking its good. It is very agreeable to rebels to oppose the use of the rod and the sword. They can be more easily won by such teaching, but they never can be saved by it.

In Christ's spiritual kingdom there is no use for carnal weapons; but the earthly governments God ordains do depend on earthly means which are of like nature.

Some teach that God can use none but wicked men in earthly governments. But this is against the character of God to say that he ordains any business which none but wicked men can perform. God don't ordain sin. It is true he uses wicked men in government and all earthly business, but he ordains no such business as saints cannot perform. Does God ordain rum-shops, theatres, gambling dens or any other work that good men cannot engage in? It is a blasphemous imputation. What God ordains is always righteous, and he uses bad men and makes the wrath of man to praise him for the want of other instrumentality.

So he uses infidels to rebuke the iniquity of his church; but this is infinitely different from ordaining a business or institution that is so wicked that in it good men cannot be employed. O, what twisting of truth false positions require for their defence. Jesus did not abolish earthly governments for this world as we see from all New Testament teaching, nor did he take his disciples out of them, nor out of the family.

Distinction of sex does not belong to Christ's church or kingdom any more than the rod or the sword. Gal. 3: 28. But it would make serious confusion for Christians to say they have got beyond this earthly distinction while they are in the flesh. Nor will it be before sin is banished from earth in the resurrection state when there is no other kingdom but Christ's, that the rod and the sword of civil power will cease to be a necessity of our family and earthly kingdom relations. It is only fanaticism that says the resurrection is past, and all earthly relations are literally ended.

Again, Jesus says: "If my kingdom were of this world then would my servants fight that I should not be delivered unto the Jews." So then, if Jesus was an earthly ruler his servants would use the sword in its defence. So Jesus says: "We cannot dispute his words. It would therefore be right if his kingdom was earthly to use the sword in its defence, for he says it."

Therefore, since he does approve and ordain earthly governments, he does approve and ordain the force necessary to defend them. We cannot evade these words of Christ. His kingdom being spiritual cannot be defended with the sword, but if it was earthly his servants would fight in its defence. So all earthly kingdoms are justified in so doing, by the very authority that justifies their existence.

There is a holy horror at the shedding of human blood as at any other sin. But when it is in God's order in the execution of righteous law, it is as holy as cutting wheat.

How will those who sympathize with crime against justice under God's authority feel, to sit down with the holy Elijah in the kingdom of heaven, and hear him tell about cutting off the heads of four hundred and fifty nice, reputable ministers; or Samuel hewing the unfortunate Agag in pieces; or Phineas who stabbed Zimri and Cozbi for adultery; and Moses; Joshua and David who slaughtered their thousands of idolaters at God's command? They would want to get out of heaven by the shortest way possible, and get down to hell where all their kindred sympathizers with crime and rebellion are found.

How will those who think it wicked for just authority to inflict pain for sin, and have such ideas of love that they cannot believe God will punish it with eternal torment, feel in a holy heaven and see the wicked afar off in the flames of hell? Heaven will be no heaven for them. They would if possible gnash on the Judge as did those who crucified him of old, they will writhe and snap like hissing serpents as they are crushed beneath his feet

in that day when he laughs at their calamity and mocks at their fears.

Such is the law of infinite purity against all crime and treason.

While Jesus sits in mercy now to forgive and receive a rebel world, remember there is justice and law back of mercy ministered now by earthly courts in corporeal punishment, but waiting for mercy to cease its mission before its final spiritual and eternal vengeance.

It matters not what may be our feelings, we are not to condemn what God approves in his word. We may not be called to government positions, and if so, it would not be right or safe for us to occupy them. But among our readers are many clerks, post masters, lawyers, jailers, sheriffs, constables, justices, supervisors, path-masters, mail-carriers, legislators and men in almost every position connected with earthly governments. What shall I do? Shall I tell them to abandon their business? Where is the scripture for it? God expressly approves of governments and rulers and tells me to pray for them, and tells soldiers to be content with their wages. Shall I tell them to quit their business? There is no Bible authority for it.

I can do only what Paul did to Felix the governor "reason of temperance, righteousness and a judgment to come."

I can preach righteousness to rulers and subjects, masters and servants, parents and children, but I cannot tell them to abandon any earthly relation God ordains, except only that which necessarily involves sin, or disobedience to Christ.

I can with Paul honor rulers and governments and seek to make them saints in their places of responsibility. He never condemned their authority, but forbid to speak evil of them, nor would he refuse to die at their hands if guilty of the crimes they alleged against him. He justified such punishment.

He exercised his rights of a Roman citizen and appealed to Caesar from Festus the governor. He sent his sister's son to the captain Lysias to enlist his protection of arms, and accepted a large body guard of soldiers with swords and spears for his defense in his escape from the riotous conspiracy of Jews.

I thank God for as good a government as we have, with all its fearful corruptions. It is far purer than any sectarian church government. I would sooner trust my life in the hands of our country's rulers and civil courts than of any denominational church tribunal, unless I had plenty of money. With money I could doubtless do better in church courts than any circuit court where there is some pride of justice left.

But with all that we have seen in relation to earthly governments we cannot lose sight of the fact that there is greater peril to the soul in this than any other earthly business except merchandizing or the use of riches. Not many great or noble or mighty of this world are ever found among Christ's followers.

It is just as Jesus said of riches: "How hardly shall they that have riches enter the kingdom of God." Rich men and rulers alike find it hard to consecrate all to God in any gospel sense. The peril of earthly power and riches cannot be over estimated and yet these are sometimes the talent God trusts men with. They cannot bury them or throw them away but they have got to meet their responsibility for the use of the last dollar, and the last act of judicial authority, remembering that there is a Judge before whom all judges must be judged.

To seek political power precisely the same as to seek riches is ruinous to the soul and cannot be done.

Yet if in the order of Providence we are called to any such place of responsibility, and it is not a choice of selfish ambition, but clearly the will of God, his grace will be sufficient for us. This however is a question every individual must decide for himself before God. There is peril in calling. I would sooner starve than be a farmer where, as in some localities, no other crop can be raised for money but tobacco, or corn for whisky.

So every calling has its peril. A saint of God cannot be a milliner, nor dress maker, nor merchant, nor tailor, nor painter, nor thrasher, nor cooper when any of these callings necessarily involve sin.

I could not make beer kegs for a brewery, nor barrels for a distillery, nor peddle milk on the Sabbath, nor paint idolatrous pictures, nor cut dresses for ungodly pride and fashion. No saint could occupy any position where he could not keep his own conscience clear before God. All sin depends not upon outward questions, but upon our going against the light of God in our own individual conscience.

#### CONSISTENCY.

While I respect the conscience of every one who regards it as sin to be in government positions, yet there is an inconsistency in using the mails, postage stamps on which are pictures of presidents, and having deeds made out by lawyers, and recorded in earthly courts, or holding any property by a title which is the price of blood, and paying taxes to support what we believe to be sin. We ought to refuse to pay, go to jail and suffer all loss rather than to support iniquity; more than this, we ought not to enjoy the protection of government, but move among cannibals and outlaws where there is no government, and try our moral suasion ideas there.

#### NOTICE OF MEETINGS.

We invite a general assembly of the church of Jesus Christ in the region of Ohio and Michigan and everywhere to be held at our place of residence and in Toledo, Commencing Friday evening, May 2, and holding over Sabbath. All saints of God whatever their light or convictions are invited to equal liberty in this meeting who hold in all the essentials, the faith we publish, the one essential being the law of brotherly love, which rejects no brother for any outward things, while it holds to the only vital doctrine of repentance for all sin and salvation by faith in the Jesus now hated as ever by the carnal mind.

We have already heard from several saints in different states, some preachers and others who expect to be here at this meeting.

There will be preaching by one or more as the Lord shall lead, and testimonies and prayer at each meeting, every evening, Saturday and Sabbath morning at 10 o'clock. Afternoon at two and again at night.

The only object of each meeting will be the vital issues of the gospel of salvation from sin, and not questions of words, or forms, or creeds. The sufficiency of Jesus as Savior will be the central truth of the meeting, and liberty for all to work for salvation from sin. The meetings will be continued until the Lord indicates when to close.

That we may be prepared to entertain brethren we ask that all who come send word as long as possible before hand. Let all come who can. We will meet at depot all who send word what train and what road.

Find directions to our place in heading of this paper.

#### Camp and Tent Meetings.

One at Gaines station, Genesee Co. Mich., Tuesday June 3d; at Roxand Eaton Co., Tuesday June 10; one at Clarendon Calhoun Co., Tuesday June 17; the last to hold one week or more, and then June 26 or July 1 at Charlesworth, Eaton Co. and July 10 at Toledo.

Letters crowded out will appear in our next.